The
Missionary Intelligencer.

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UNION IN MISSIONARY EFFORT.

Isaac Errett.

WE believe it was Dr. Chalmers who said, after the first meeting of the Evangelical Alliance, that if its members had agreed to take the Apostolic Commission, and endeavor to carry it out to a grand consummation, it would have done more to accomplish their proposed object, than all their cautious, wavy, trembling efforts at compromise for the sake of union. By whomsoever uttered, it is a just sentiment. If there is ever to be a real unity of spirit and a visible union among the followers of Jesus, it will be sought and gained in truly Christian efforts to carry out the Apostolic Commission. Here there is a center of attraction which will bind all believing souls in harmonious movements, and joyful work to do in which every earnest spirit may well forget all minor issues.

Nice notions about the peculiar mechanism of church government—trembling fears of ecclesiastical tyranny—indignation at the political mischiefs that are spreading—holy horror of association with those whose social culture differs materially from our own—repugnance to the philosophies which others love; in a word, every thing becomes "loss for Christ;" and in the all-captivating and all-absorbing love of Jesus there is such a lull of passion, such a neutralizing of antagonisms, such a vacating of the believing heart by the pride of selfishness and ambitions that have peopled it as to bring the lion and the ox, the wolf and the lamb, the bear and the cow, the child and the serpent into harmless association, that they will neither hurt nor destroy in all God's holy mountain.

Blessed is he that understandeth! If, as a people, we understand our mission, and realize the time of our visitation, we may work great things of God. If we fritter away our strength and waste our precious time in theorizing, cavilings, oppositions to all expedients for harmonious and effective concentration of means—what will we do in the end thereof?

Our plea for union must have a practical, living demonstration. Let all, who stand in the way of it, count well the cost, and satisfy themselves as to the answer they will give at the judgment seat.

Financial Exhibit.

The following is the financial report for the first seven months of the current missionary year:

	1917	1918	Gain
Contributions from Churches	2,541	2,560	19
Contributions from Sunday Schools..	253	329	76
Contributions from C. E. Societies....	935	1,111	176
Contributions from Individuals	656	426	*230
Amounts	$147,625.27	$161,662.93	$14,037.66

Comparing the receipts from different sources shows the following:

	1917	1918	Gain
Churches—General Fund.....	$72,556.06	$84,115.53	$11,559.47
Special Fund	.....	560.75	560.75
Sunday Schools—General Fund.....	2,784.72	4,622.41	1,837.69
Special Fund	110.72	.....	*110.72
C. E. Societies—General Fund.....	6,304.59	9,238.37	2,934.28
Individuals and Million- { Gen. Fund..	22,742.95	7,305.35	*5,437.60
Dollar-Campaign F'd. { Spec. Fund.	14,173.05	6,392.10	*7,780.95
Bequests—General Fund	1,920.03	565.00	*1,355.03
Miscellaneous—General Fund	4,108.15	2,662.92	*1,445.23
Annuities	22,925.00	36,200.00	13,275.00

* Loss.

Gain in General Fund receipts, $8,088.58; loss in Special Fund receipts, $7,325.92; gain in Annuity Fund receipts, $13,275.

Send all offerings to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

Remember that, although the general receipts have increased over $8,000, our expense budget is more than $60,000 ahead of last year because of the war.

A signboard advertising war savings stamps states: "If you can't go across, then come across." This is equally applicable to missions. Christ's "Go" includes all.

Dr. and Mrs. L. B. Kline, of the Philippines, have returned on furlough, and he has joined the medical branch of the army for war service. Dr. Kline has done a fine service in the hospital at Vigan.

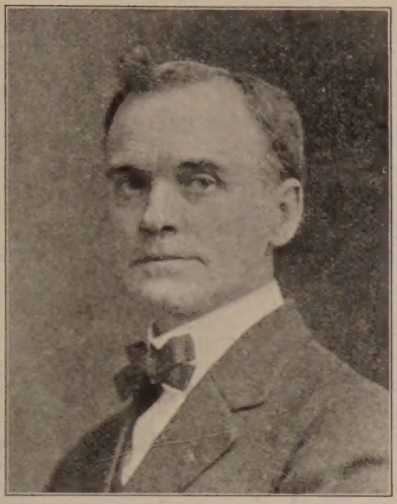
A Japanese Christian has given $25,000 to the Doshisha University, to complete a modern library building. This is the largest gift by a Japanese for religious purposes. Larger gifts are sure to follow.

Whatever may be our feeling about it, Japan will inevitably lead and largely dominate the Far East for this generation. Our main concern should be whether that leadership and domination is tempered by Christian ideals or not.

The January issue of *Men and Missions*, the organ of the Layman's Missionary Movement, had in it an article by Secretary Bert Wilson on Tibet, and two interesting African pictures, taken by Dr. L. F. Jaggard and Emory Ross.

The last message of Dr. J. W. Lambuth to the church was this: "I fall at my post; send more men." A similar message came from Africa when Ray Eldred died. The cablegram read: "Eldred drowned; reinforcements imperative."

A card from Dr. G. J. P. Barger, Bolenge, Africa, states that the hospital building is growing, that they are making brick and sawing lumber for the second



JOHN P. GIVENS,

Pastor of Christian Church, Hoopeston, Ill. This church enters the Living-link ranks of the Foreign Society.

A. G. SMITH,

Minister of the great church at Enid, Okla. The church becomes a Living-link, helping to support Laoag Station, P. I.

half of this fine healing plant. He states that things are going well at the station, and the outlook is good on the Congo.

Sunday-schools that, for some reason, failed to order Children's Day supplies should make an offering anyway. The real purpose of Children's Day is the offering. All of the fields are calling loudly for reinforcements. Take the offering. Don't neglect it for anything.

I. J. Spencer, Central Church, Lexington, Kentucky, writes concerning the last INTELLIGENCER: "Very helpful is the May number of the INTELLIGENCER. It is newsy and appealing. Its facts are serious and point us to opportunities we dare not neglect. I wish that every Disciple could read and digest the message for May."

W. B. Alexander and family and Mr. and Mrs. T. Newton Hill, of the Christian Woman's Board of Missions, reached Singapore safely. A week later they were due in Calcutta. They changed boats in Manila, and had an enjoyable visit with the missionaries there. At the time of writing they were all in good health and in fine spirits.

Last year nearly four thousand schools made an offering on Children's Day, and the amount was $108,121.37. This year the schools are asked for $150,000. The schools are asked to make their own apportionments instead of having an apportionment suggested by the Society. It is hoped that all of our schools will average at least $1.00 per member for Foreign Missions.

The political downfall of Russia has again placed in sad danger the remaining population of Eastern Armenia as well as the missionaries working in that region. Since her conquest of that territory from the Turks Russia has given her protection to the suffering people and the missionaries who serve them. Now the way is open for the Turks to resume their horrible atrocities.

A name for the united missionary magazine that is acceptable to all the members of the committee in charge, has not yet been found. At one time it was agreed to call it "The Kingdom," but opposition to that name developed. Anyone who has a name to suggest is invited to send it to J. H. Mohorter, 2955 N. Euclid Avenue, St. Louis, Missouri.

We hope that the relation of non-combatants between Turkey and our own country will not change during the war. America will have more possibilities of helpfulness to Turkey in the adjustments after the war than any other country. Our freedom from political entanglements, together with our missionary and philanthropic service to the people of the Turkish nation, will give us a rare opportunity of helpfulness when the day of reckoning comes.

ASIA'S HIGHLANDERS.

Two mountaineers from near Batang, Tibetan border. These are the types our missionaries are working among.

The missionary ranks are being seriously depleted because of the failure of health on the part of a number of the workers. Mr. and Mrs. Dannenburg, of China, are not able to return. Mr. and Mrs. W. R. Holder, of Africa, have been obliged to resign on account of her very poor health, and Mr. and Mrs. Chas. Settlemyer, of China, have just returned home because of a nervous breakdown on his part.

Do not scorn a small back-yard garden, even though you are a novice. The fact that some of them will cost more in time and money than you get out of them is no argument against the small garden. The principal thing to consider now is *food*. If nothing is done to the back lots they will produce no food. Food is a great deal more important to the country now than money, and a great deal less plentiful.

Hon. Henry Morgenthau, once Ambassador to Turkey, speaking of the suffering people of Europe, said: "I am an optimist on the American people. They must learn more of the art of giving, and I believe the missionary activities of the churches have done more to stimulate this than any other agency. They have taught us that, no matter how far away these sufferers may live, they are still our brethren, and we must listen to their cry for help."

The war is costing $130,000,000 a day, or $90,277.00 a minute. Six minutes of war consumes a sum equal to the amount the Churches of Christ gave the F. C. M. S. last year for world evangelization.

The war will cost, according to conservative estimates, one hundred billion dollars. A similar sum invested in 6% securities would produce six billion dollars annually, which would sustain six million missionaries indefinitely, paying salaries and furnishing equipment. There are now 25,000 missionaries in all parts of the world.

An American visitor at the front was allowed a three-hours' conference with Marshall Joffre. He said that the most impressive incident of the conversation came when General Joffre drew from an inner pocket a well-worn letter, written by a French mother to her son in Canada, and, with unsteady voice, read this:

"My Dear Boy:

"You will be grieved to learn that your two brothers have been killed. Their country needed them, and they gave everything they had to save her. Your country needs you, and while I am not going to suggest that you return to fight for France, if you do not return at once, NEVER come.

"MOTHER."

Word has been received from Batang that little Robert Baker, the four-year-old son of Mr. and Mrs. H. A. Baker, died on the 25th of February. The little fellow was never in good health, and for that reason was loved all the more. Mr. MacLeod, in writing of his death, says: "The children in the mission station are especially dear to us, and when they leave us our hearts are filled with sorrow. We shall lay the little body in the enclosure on the side of the mountain where the bodies of Dr. Loftis and the other children are at rest." The sympathies of a great host go out to the stricken parents and to all who sorrow with them.

When the Children's Day offering for Foreign Missions is taken, the Superintendent or Missionary Treasurer should forward it to the Foreign Society at once. Do not let it lay in the treasury nor be diverted for other uses. The money is greatly needed and should be sent in immediately. "Do it Now" is a good slogan to follow. Our Box No. is 884.

Some time ago we asked Geo. W. Brown, of India, to write an article on the Diversified Work of a Foreign Missionary. His statement in this issue under that title is most illuminating. Surely no one in the world has more duties to occupy his mind and time than a strong, vigorous missionary. We thought that a missionary secretary had as large a round of duties as any one in the world, with the possible exception of Mr. McAdoo. Since going with Dr. Brown through the list of mission duties falling to a foreign worker's lot, we take off our hats to the missionary!

Missions says: "We must rely on the pastors to impress the necessities of the situation upon their congregation. This is the crisis that calls for sacrifice. We have known little of that. We shall have to know more of it if the war continues. But one thing is certain: that when the churches rise to the demand for sacrificial giving and service, the spiritual revival is sure to follow. If you have made your missionary offerings, make an additional one for the Societies. If you have not made them, do not wait until next month. And let the maximum be in mind always, and not the minimum. There is no more solemn obligation possible than that which we are under to maintain our missionary workers at full strength. Of all years, this is the year to give—give until it hurts."

Fifty-nine missionaries of the Church Missionary Society are in the war service in some capacity. Fifty-eight members of the headquarters staff have either served or are serving now in the army or navy.

A SERMON SPOILED.

Mr. Skinflint—You spoiled your sermon this morning by mentioning money.

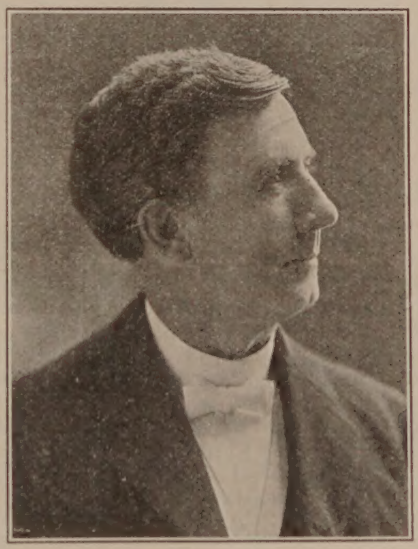
The Preacher—If I did, Jacob spoiled his covenant with God, Solomon spoiled his proverbs, Malachi his prophecy; Christ spoiled the Sermon on the Mount, and Paul spoiled his epistles to the churches.

IMPORTANT — STEAMER OREGON!

There still lingers in the mind of some that the Oregon has been lost. The little ship is safe and sound and as busy as ever about our Lord's Business. A brief message came in January stating that the Oregon had sunk at Longa Beach. Soon after Dr. Frymire and Mr. and Mrs. Holder arrived from Africa, stating that the steamer had sunk through an accident, but that after seven days of ceaseless effort on the part of Captain Edwards, the other missionaries, and the native helpers, it had been raised again. This news was published, but did not seem to reach everyone. To the great joy of everyone the good mission ship was saved and is again carrying the Gospel message into the dark places of the Congo.

MAKING CHRISTIANS IN AFRICA.

Four young Christian men at Bolenge, who were formerly wild jungle boys.



THE PASSING OF A. L. ORCUTT.

On the 15th of April, A. L. Orcutt, president of the Board of Ministerial Relief, entered into the life which is life indeed. For eighteen years he was an officer of the Board, and for thirteen years its president. What was said of David could be said appropriately of him: "After he had in his own generation served the counsel of God, he fell asleep." Like Barnabas, he was a good man, and full of the Holy Spirit and of faith

PRESIDENT WILSON ON THE BIBLE.

"Give it to them unadulterated, pure, unaltered, unexplained, uncheapened, and then see it work its wholesome work throughout the whole nature. It is very difficult indeed for a man, or for a boy, who knows the Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life."

MRS. JENNIE WITHERS SMITH.
(Deceased.)

This good woman went to her reward on the 19th of April. Mrs. Smith was a true and liberal friend of the Foreign Society and of all our organized work. She bequeathed the major part of her estate to missions, benevolence, and education. The world is richer for the life and service of such a woman as Mrs. Smith, and is poorer when she is called away. To us it appears that there has been no time when such servants of the King were needed as much as now.

AN EARNEST CALL FOR A SPECIAL WORKER.

One of the greatest emergencies of the Foreign Society just now is at the hospital in Manila, P. I. Mrs. Lemmon, the wife of the doctor in charge, is not at all well, and the Society needs a woman superintendent for the hospital to look after the Filipino nurses and act as sort of matron to the institution. This is a great opportunity for Christian service. While it would be well for this person to acquire the Philippine language, it is not absolutely necessary. All of the nurses speak English, and this work could be carried on without the native tongue. A woman between the ages of twenty-five and forty would be acceptable, who has the qualifications and training. We should have some one at this post immediately.

MATRON NEEDED FOR THE HIRAM HOME.

At Hiram, Ohio, is located the Home for Missionaries' Children of the Foreign Society. Mrs. M. D. Adams, of India, has been at the head of this home for a number of years, and has done most excellent service. She wishes to be released from the work and a matron is needed to take her place. This is a rare opportunity of Christian service for some one who would like to devote herself to the care of the children of the missionaries who are home for education while their parents are still on the fields.

WHAT MAKES A NATION GREAT?

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills;
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be and yet the State
In eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by His word,
Where justice rules 'twixt man and man,
Where love controls in art and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—*Alexander Blackburn.*

GOOD EXAMPLES FOR YOUR PEOPLE TO FOLLOW.

Several people recently have sent $50.00 each to support a native evangelist in Africa.

A man and his wife sent $50.00 apiece, and are each supporting a native evangelist.

Another man agrees to send $150.00 before September 30th, for the support of three evangelists.

A lady sends $250.00 for work in Tibet.

A man refuses to buy an automobile, and gives $300.00, that his church may become a Living-link Church.

A gentleman and wife send $750.00 for the hospital work in Tibet.

On the Annuity Plan, one man sends $500; another $1,000; another $1,500; another $3,000; another $5,000. A lady sends $10,000.

CHANGE IN PLACE FOR ANNUAL CONVENTION.

At a recent meeting of the Executive Committee of the International Convention of Disciples of Christ and the Secretaries of our National Societies, the decision was reached that our next Convention should be at some central point, rather than at Ft. Worth, as formerly announced. The brethren of Ft. Worth stated they were not able to care for the Convention, owing to lack of hotel accommodations. Several large aviation camps are located near the city, and the hotels are taxed to full capacity at all times. Besides this, it was not thought wise to undertake a Convention at such distance from the larger proportion of our membership in war times. Facilities for travel will no doubt be more limited in the fall than now. St. Louis kindly consented to take the Convention this year.

COME OVER AND HELP NOW.

Miss Mary Kelly is the Living-link missionary of the church at Ashland, Ohio. She recently visited that church, and we quote below the account of her visit, taken from *The Ashland Christian:*

"Miss Kelly's talk on her work this time was one of the best that she has given, and went straight home to the heart of every one. During the several years of the present pastor's ministry he has expressed the wish that some one of our congregation would prepare to take the place of Miss Kelly when the time came for her to give up the post. She upset all these plans by saying, 'Don't wait till I am gone, but come over and help me now.' This remark thrilled the hearts of the whole congregation, and one of our young people has expressed the intention of going as soon as prepared. This church is bearing fruit, and how proud we are of that fact!"

SLOGANS FOR THE CHURCH IN A TIME OF WAR.

Go across or come across.

If you stay, pay.

Fight or give.

Are you 100 per cent American? Prove it. Buy Liberty Bonds.

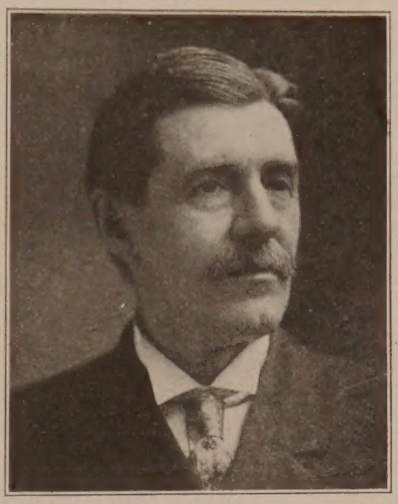
Are you 100 per cent Christian? Prove it on Children's Day.

Stop, Look, and Loosen.

Liberty Bonds will halt the Hun; Foreign Missions will halt heathenism.

Bonds or bondage; Christianity or paganism.

Making the World Safe for Democracy is a part of the Foreign Missionary program.



T. W. GRAFTON,

Pastor Third Church of Indianapolis. This church is a Living-link in the Foreign Society and supports Ben Holroyd in China. Mr. Grafton is a member of the Executive Committee of the Society.

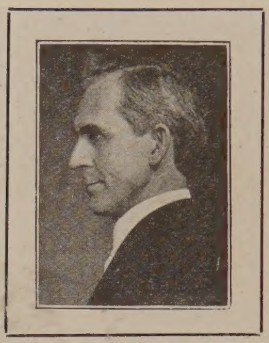
We are going "over the top" to make the world a decent place to live in.

Make your church a safe place for Christianity.

THE CHURCH AND THE WORLD.

James Russell Lowell, while ambassador to Great Britain, was at one time the guest of honor at a banquet in London. Some one spoke sneeringly of Christianity, and Mr. Lowell responded:

"When the keen scrutiny of skeptics has found a place on this planet where a decent man may live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted, a place where age is reverenced, infancy protected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone before and cleared the way and laid the foundations that made decency and security possible, it will then be in order for these skeptical 'literati' to move thither and there ventilate their views. But, so long as these men are dependent on the very religion which they discard for every privilege they enjoy, they may well hesitate to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to men that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."



J. T. BOONE.

Pastor of Christian Church, Jacksonville, Fla. This church takes up the support of a Living-link under the Foreign Society. Three hundred dollars has already been sent in.

MRS. L. D. GARST'S FIELD WORK.

Mrs. Garst spent several weeks in Indiana during the Emergency Drive. She visited forty-one places. She was delighted with the spirit of the people. Especially was she interested in the country churches. A few of the buildings are very much up to date. The dearth of pastors constitutes a very grave drawback to the success of these churches. Everywhere hospitality and co-operation were gladly extended, and Mrs. Garst would like to go right over the same route with books and institute work. In one country church the young folk attend high school a few miles away, and a more interested and intelligent audience would be hard to find. The soldiers that do not wear khaki, that include women and children as well as men, that have been long years picketed on the far-flung battle line of God's big fight against sin, the call of these who have been lifting up the challenge of world brotherhood, stirs the hearts of wide-awake loyal Christians. The response has been a credit to Indiana.

MONEY IMMORTAL.

The students of "Old Bethany" sing a song:

"O where, O where will Old Bethany be,
When a hundred years have rolled?"

Well, thanks to the diligence and business sagacity of President T. E. Cramblett, Bethany's future seems secure. But did you ever wonder where your property, your money will be a hundred years hence? You yourself will have passed to your judgment; your children, too, will have gone. Where will your money be? You have gathered it up with painstaking care. Will it be dissipated? Let us hope not. But how can it be conserved and made immortal.

A thousand years ago an Englishman endowed a chair in Oxford University. Through these years thousands of English lawyers, doctors, statesmen, preachers, have there been educated and have gone out to bless the world by their service. And the sum of money has grown until to-day it is much larger than when he gave it, yet it has been useful during the centuries as well.

A portion of your money invested in a school, a hospital, a chapel, will live on after your life closes. You cannot serve God and mammon, but you can serve God with mammon.

DR. P. T. KILGOUR.

On the 24th of April, Dr. P. T. Kilgour, who had served the Society as medical examiner for twenty-five years, went to his reward. In all that time, the missionaries sent to the field were examined by him; and were vouched for by him as being in good physical condition. He was always ready to examine candidates, and did his work in a thoroughly

scientific manner. The missionaries he examined are now in all parts of the world. They counted him as a friend, and knew he was deeply interested in their welfare and their work. In his examination of candidates he sometimes discovered latent weakness or trouble that disqualified them for appointment. This discovery saved the candidate and the Society from disappointment and loss. Dr. Kilgour insisted on doing his work without charge to the Society. It was a de-

light to him to know these young people and to render them any assistance in his power. Dr. Kilgour had worked in the mission-rooms for some two years while studying medicine. In that time he gained a knowledge of the fields and of the work, and of the kind of workers needed, that was of the utmost advantage to him as a medical examiner. In his death the Society has sustained a great loss. It will be difficult to find any man so capable and so willing to serve. The missionaries on the field will mourn his departure.

CONGREGATIONAL REPENTANCE.

In a letter with the above title, Chas. Ewers, pastor of the little church at Reserve, Kansas, writes as follows:

"The Reserve Christian Church has pledged $1,875.00 on the April Emergency Drive. This makes a total of $4,875.00 to the Men and Millions Movement (no pledge over $500.00). Two years ago the church budget was only $25.00 per year for others. To-day the church has multiplied the $25.00 by 195, or the entire membership of the church to the Men and Millions Movement alone. Besides a church budget of $220.00 for others.

"Also the Christian Endeavor Society has a Life-line for second year in Foreign Society amounting to $50.00. The C. W. B. M. paid $167.00 last year for others. The Bible School gave $100.00 for Foreign Missions last year; $61.00 at Easter this year for benevolences; sent two cases of eggs (60 dozen), and $40.00 worth of *new* drygoods to Child's Saving Institute at Omaha, and two barrels of canned fruit to the St. Louis home. Also $142.00 to the Armenian and Syrian Relief, and other smaller gifts too numerous to mention.

"This has not crippled the local work. The minister's salary has been increased $300.00 within these two years, and $450.00 has been used in fixing up the church building. We cannot recall a time within the past year and a half that there has been not less than $100.00 in the church treasury, and there has been as high as $300.00 to $400.00 a number of times."

A MODEST REPORT OF GREAT SIGNIFICANCE.

The following statement is a part of the monthly report of Frank Garrett, of Nankin, China:

(*The italics are ours.*)

"*Mr. S. Z. Kwank, a graduate from Cornell, now head teacher in the agricultural college here in Nantungchow, has recently decided for Christ and his church. At his request and by his arrangement, I am now teaching twenty-two of his students one hour of English Bible on Sunday afternoons. The Friday English Bible classes at the city high school continue with interest. We have broken ground for our new church building. It will be in architecture largely of best Chinese design, having both beauty and dignity. It will easily seat only one hundred and fifty. With baptistery, retiring-rooms, and all, it will cost $1,500. It will be paid for by local (China) subscription. The Chinese speak of it as their 'Holy of Holies.' May they find God there.*"

YOUNG CHINA AT SCHOOL.

Some of the primary pupils of the Christian Girls' School at Nankin, China. They are just coming from the little gymnasium, where they have been taking their exercise.

One would not get the significance of the above report by simply reading it. There are three striking things in it which will bring great satisfaction to all who love the work. The first is that a Chinese Cornell graduate who teaches in the Chinese provincial agricultural college at Nantungchow, China, has become an out-and-out Christian through the influence of Dr. Hagman, our medical missionary there. The influence of this leading young man, with his exceptional American training in that district of millions of people, can hardly be estimated. The second striking thing is that this teacher has asked Mr. Garrett to teach his students the Bible, and that twenty-two of them are in the Sunday-afternoon class. We also know that through influences like this Mr. Garrett has access to the students of that whole section, and the only limit to this kind of work is the amount of time he has for it. The third striking thing in the report is that our little Chinese Christian congregation in the heart of Nan-

tungchow City has built and equipped its own church building. These are very poor people. Their income would not be one-tenth that of a similar group of Christians here. We feel that this brief news note Mr. Garrett has sent has enough in it to write a volume about.

THE MISSIONARY BOY.

Under this caption the Rev. James Dexter Taylor, of the South Africa Mission of the American Board, presents in the *Missionary Herald* a description in verse of his ten-year-old son, Earle Taylor, type of many a lad in a mission home.

Hatless in the sun he plays
  Under Afric's sunny skies;
Naught cares he for scorching rays
  As his busy task he plies.

White his skin and Saxon hair,
  Heritage of light is his;
Yet no Zulu anywhere
  Truer little savage is.

Cracks the long-lashed cattle whip;
  Name of every ox he knows;
Swift as birds that rise and dip,
  He the swift *sagila* throws.

Now his rhythmic, stamping foot
  Smites the earth in Zulu dance;
Now to scenes of blood and loot
  Impis black with him advance.

Zulu clicks and liquid sounds
  From his lips like music pour;
In his boyish mind abounds
  Treasures rich of nature's lore.

But the soul within is stirring;
Voices dim are upward luring;
Soft, like rustling wings, they're calling;
Lot of Christian to him falling.

What though now he play the pagan?
No child he of Pan or Dagon;
Time and truth shall curb and tame him;
Africa and Christ shall claim him.

A Chinese Beggar Reading the Bible.

A common sight. These people, fellow language students, have just given him a part of the Bible and he began to read it immediately. I see from ten to fifty men like this—or worse—every day between here and the school, because I pass a charity home where many such are given shelter every night. Begging is a profession in this country and they are united like a Union at home. See the sores on his leg and his cue wrapped around his head.

Anne Louise Fillmore.

EDITORIAL.

Withdrawn from Cuba.

For a number of years the Foreign Society has been conducting work in Matanzas, Cuba. Although the effort has never been large, the work has been fruitful and, in many ways, encouraging. However, because of peculiar conditions in this field and the great needs of the Foreign Society in distant non-Christian lands where the territory to be occupied is so large, there has been for some time a question as to whether the work in Cuba should be continued. Recently the decision has been reached to withdraw from that field.

Before this decision was arrived at, a careful study was made of the whole situation, and Secretary R. A. Doan made a visit to Cuba and spent some time in carefully going into the problems and outlook for the work there. The reasons for the decision to withdraw are as follows:

First. Our work in Cuba has always been limited and the officers of the Foreign Society are of the firm conviction that unless we can enter the field in a much larger way, with the buildings and equipment for schools for the advancement of the work and the training of native leaders, a withdrawal is necessary. We were facing such tremendous needs and opportunities in our great mission fields in other lands that we could not bring ourselves to feel justified in large expenditures of money in Cuba, either from the standpoint of a future field for effort there or injustice to our work in other lands.

Second. Aside from the above consideration the island is small and is being pretty well evangelized, when we compare it with other great mission fields where little work is done and millions of people are under our responsibility alone.

Third. The city of Matanzas has three other missions working in it and the opportunity for development there is not what we would like. There is more or less competition which, considering the vast needs of other lands, seems hardly a wise situation in a mission field.

Fourth. Cuba has been one of our smaller fields. We have never been able to do a large work there. Our work has been good and encouraging, but because of the smallness of the effort we have simply had to press the evangelistic side without the possibility of building up the preparatory schools to train native leadership for the future.

Fifth. We find that Cuba is one of the most difficult fields to occupy because hardly any of the missionary candidates desire to go there. They all seem to feel the appeal of the larger missionary fields in distant lands where the outlook is greater and the needs seem to be more pressing. This has made it a very difficult task to find missionaries for Cuba.

It is our desire to conserve the work in every possible way and we feel that arrangements have been made so that little, if anything, will be lost to the Kingdom in the withdrawal from Cuba.

The Presbyterian Church is doing an excellent work in the city of Matanzas and the Foreign Society has arranged for their Home Missionary Board to take over the superintendency of the work already established

and to purchase the property. Cuba is looked upon as a home missionary field by all the other boards. The attitude of the Presbyterian people has been very fine toward our work and they are glad to have the congregations go on with their present name, without disturbing their practices in the least. Mr. Burner, our missionary there, will continue to direct the work for some little time, and Julio Fuentes, a native pastor, will no doubt remain permanently under the new management. The money formerly expended in the conducting of the work in Cuba will be distributed in the work of our other mission fields.

Why Not Try for a Living-Link.

A church of 150 members in Texas subscribes $600.00 for a Living-link in Tibet.

A church with half-time preaching in Kentucky sends $600.00 in cash for a Living-link in India.

A church in Missouri with less than 250 members has sent $600.00 each year for the last four years to support a missionary in China.

A Kansas church of about 200 members has sent their full $600 for a Living-link for the past three years; last year the amount was over $800.

A church in Georgia, facing the war emergency, has just subscribed $600 for a Living-link.

A man and his wife who do not own their own home nor an automobile have begun the support of a Living-link in Tibet.

A man in the South subscribed $600 for a Living-link in China, to be paid as long as he lives.

A brother and his wife in the West subscribed the support of both a missionary and his wife at $1,200.

Another man in the far West has pledged $3,000 to support his own missionary at $600 for the next five years.

Six Sunday-schools are now Living-links, each giving $600 a year.

Why not make an appeal on Children's Day to enlist either the Sunday-school or church or some individual to become a Living-link? These are wonderful days, and men are thinking in larger terms than ever before. Give them a real challenge and a chance to do larger things.

The New Leadership of Our Ministry.

More than three thousand preachers attended the Conferences held in connection with the April Emergency Drive. The effect upon them was wonderful. The preachers heard of the emergency in every field and were mightily stirred by what they heard. Man after man arose in the Conference and confessed that he had not been such a leader of his people as he should have been, and he pledged God and his brethren that he was going to do differently in the future.

These men went home and set their churches on fire. Not content with that and securing liberal gifts from their own people, they went out to other churches in the county that had no ministers and informed and canvassed them. Nothing they have ever done has been such a blessing to the preachers and to the churches which they serve as the April Drive.

Hundreds of our ministers have had a new birth. They have a new message because they have a new vision,

and they are going to serve the churches with new joy and new power. Henceforth they will never be satisfied with anything less for themselves and for the churches than the best of which they are capable.

Heretofore it appeared necessary for the Men and Millions Movement to send a team of experts to inform the churches and to canvass them. The preachers that attended the Conferences are able to do far more than those teams. Their achievements have surprised themselves and the churches and the leaders of the movement.

Under this new leadership of the preachers people that gave their loose change as an offering to the Lord, or who gave nothing, have pledged from five hundred to ten thousand dollars. And those who have not been able to give as much as five hundred have given as liberally as those who have, all things considered.

The business men and the women who attended the Conferences are committed to the larger program. They will stand by the preachers as they urge the entire membership to do better than they have been doing or even thought of doing. Where churches have no preachers, these business men and these women will endeavor to secure their co-operation in the maintenance and enlargement of all the work of the Kingdom.

The Children's Day Offering and War Emergencies.

To meet the pressing war emergencies, every Sunday-school is urged to do its full duty this year. The Children's Day offerings are released at once to apply on the work in all the fields. We quote below some of the definite, specific emergencies of the Foreign Society:

1. The loss of exchange in China, Japan, and Tibet is costing the Foreign Society this year from $30,000 to $40,000.

2. This, with the other war emergencies, will cost at least $50,000.

3. Medicines in the Philippines which cost $1.25 a tube before the war now cost $32.00 a tube. The price of nearly all other medicines has increased in the same proportion.

4. Each Living-link in China and Tibet costs the Foreign Society $216.32, in addition to the $600.00. On account of exchange, smaller amounts must be added to the salaries in Japan and India.

5. The three-cent postage stamp instead of the two-cent stamp is costing about $3,000 extra

6. It costs $40.00 to buy and send a barrel of flour to the Congo.

7. The following work is closed on the fields for lack of money: Three schools in India; one hospital in India; one school in Japan; one hospital in China; one hospital in Africa.

8. Building material in nearly every field has advanced from twenty-five to fifty per cent.

9. The increase in the travel of missionaries is as follows:

	Before the War.	Now.
Japan	$280	$340
China	325	385
Philippine Islands	330	450
India	350	450
Africa	375	550

If each superintendent and pastor will make a strong appeal when the Children's Day offering is taken, no doubt a greatly increased offering can be secured for this work.

The Larger Program of the Men and Millions Movement

The leaders of the Movement confidently expect to reach the financial goal by the first of June, and to go far beyond it. The reaching of this goal will furnish an occasion for rejoicing that will be as wide as the brotherhood; for when the goal of six millions was set there were few persons who had faith enough to believe that that amount of money would be raised.

The two other original goals remain to be reached. The thousand new workers for the home and foreign fields have not been provided. Seven thousand young people have signed life cards, pledging to give themselves to some form of Christian service if the Lord would open the way; but the leaders have been so busily engaged in securing the six millions that they have not had time or strength to follow up the young people with such guidance as they need. Now that the financial goal has been reached, the leaders are considering how they can be of the greatest service to the seven thousand who have signed the life cards.

The third goal was the adoption of the Every-Member Canvass as the best method yet devised for financing the work of the Kingdom. Wherever the representatives of the Movement have gone they have conferred with the Church Boards on this subject. Many of the stronger churches adopted the Every-Member Canvass. How many churches have done so is not known. It is certain, however, that several thousand churches have not done this. It is certain, too, that some who have put on the Canvass have not studied the matter carefully and have not followed the advice of the experts, and therefore they have been somewhat disappointed with the results. The leaders of the Movement are prepared to bring this matter to the attention of all the churches and to assist them in making the Canvass.

While the pledges are being collected and the signers of the life cards are being directed, and the Every-Member Canvass is being advocated, there are several other things that require attention. These are the formation of the united budget for missions, benevolence, and education; the getting of this budget before all the churches, and the publication of the united magazine. Heretofore these things have been cared for by special committees. It is now proposed to place them under the auspices of the Men and Millions Movement; and the hope is that they can be cared for by one organization more economically than under several independent agencies.

As time goes on and the original aims of the Movement approach realization, it may be necessary for the Movement to change its name. However that may be, the tasks will remain, and some organization must perform them. The Movement has developed machinery and an office force that can be utilized in carrying forward all the united work of the churches.

The completion of the Men and Millions Movement will be the beginning of larger things.

Let there be no slacker dollars nor slacker Christians on Children's Day. The Lord expects every Christian and every dollar to do their duty. Nearly 4,000 Sunday Schools made offerings to Foreign Missions in 1917. 1918 should see at least 5,000 enrolled.

The Great Increase in the Cost of the Missionaries' Living.

We quote from a letter written by David Rioch, who has spent many years in India. No man has a deeper appreciation of the financial problems which face the Society in these war times, and no man on the field would be more hesitant to write concerning the needs of the missionaries than Brother Rioch. We say this that you may know how deeply he is struck with the desperate situation the missionaries face, and also that you may get the full background of need which is not apparent in his modest words:

"The thing that affects us missionaries more than anything else is the great increase in the cost of living. Things are getting serious with the whole missionary body. Where all our missionaries for the work's sake kept up some kind of a conveyance, they have had to dispose of them for the most part. Flour, sugar, grain of all kinds, oil, salt, clothing, and in fact everything are two to three times more expensive than they were. I have visited in a few of the missionary homes, and the change in the mode of living has struck me very much. I thought I would get me a cheap horse to help in my work, but it is just impossible, and I cannot see just now how to make ends meet. In speaking to some of the missionaries, they asked me to write about it, for they do not wish to, but thought as I had just come out I could. So, from all I have seen and have experienced since coming out, I think if you folks do nothing else you will just have to support the missionaries in the way they have asked."

The friends of the work will be glad to know that the Foreign Society and the Christian Woman's Board of Missions have taken steps to increase the salaries of the missionaries, even before the money from the Emergency Drive is in. There are no more self-sacrificing people in the world than the workers at the front. They are men and women of spirit, and have hesitated to speak of their pressing needs in this hour of world sacrifice, but the Society has learned through many sources of their distress. The missionaries have presented earnestly the great necessity of meeting the emergency need in additional money for the hospitals, schools, colleges, and native workers in this trying hour, but have said little or nothing concerning their own acute needs. The Societies are increasing allowances by $100 a family now, with the hope that the response before fall will make it possible to do more. If every Living-link church would increase its present amount for the Foreign Society by $100 it would enable the Committee to make another small increase in October. The time has come when the Living-link standard must be raised to $700 to meet the absolute necessities of the case.

George F. Pentecost says: "I have sometimes heard pastors of small churches excuse themselves from inciting their people to foreign missionary zeal on the ground that their churches were small, and that their own position was humble and obscure. Many of our pastors always will be obscure and their churches poor, for the simple reason that they do not, or will not, discharge the high calling of missionary bishops and train and guide their people to take part in the evangelization of the world."

CONTRIBUTED ARTICLES.

Six Busy Months in the South.

F. M. RAINS.

From November 1, 1917, to May 1, 1918, I spent a somewhat strenuous Foreign Missionary Campaign in the Southland. The office in Cincinnati commissioned me to speak at seven State Conventions. I spoke also to some church or churches two to four times every Sunday during the six months. I spoke often between Sundays in missionary rallies, Conferences, missionary federations, missionary institutes, Y. M. C. A. meetings, colleges, and schools, and conducted short meetings at Valdosta, Ga., Montgomery, Ala., and Meridian, Miss. The ministers of these churches are doing a splendid, constructive service, and the churches are in a prosperous, growing condition. Although the work was exacting, I grew in strength from the first.

Some Living-links were forged and prospects for others were developed. It was a pleasure to visit a number of churches where a missionary secretary had not been before. Everywhere the reception accorded me was hearty and the co-operation of friends was wholesome.

It was a source of regret to me that I was not able to visit a number of other places where I was urged to go.

I have been deeply impressed with the fine outlook for our people in all the Southland. They are growing in numbers and in a keener appreciation of the real work before them. They are widening their program for a world task; they are coming more and more to see the Kingdom in its bigness and in its mighty world sweep. And this is the hope of our great cause everywhere. We were not born for small things, and we will perish if our ideals in service and consecration are not large and if our loyalty is not unswerving.

England Saves for Us.

The latest food poster displayed in England is one that has the American flag and the Union Jack on it. It bears these words: "300,000 tons of wheat saved will transport and feed 28,000 American Soldiers in France. Save a Loaf a day."

England could import wheat from Australia, but instead she economizes and leaves her ships free to transport American soldiers.

Miss Helen Fraser, speaker for the Board of Agriculture, Ministry of Food, England, encourages American women to increased food conservation by picturing the seriousness of the food situation in her own country. She writes in *Good Housekeeping:*

"Do you women of America know what strict regulations for food conservation your English sisters are observing? In England, as I write, our meat ration is one pound per week per person, and even that people cannot always get. The ration of butter and margarine (there is very little butter) is five ounces per week per person, and our sugar ration is six ounces per week. Any one in England who wastes food, or any one who hoards food, or tries

to buy food in too large quantities, is liable to fine or imprisonment. One woman, for instance, who bought a cask of sirup, was fined £50, and the cask confiscated.

"You are now facing restrictions in the sale of wheat flour in America. In England no wheat flour has been sold for more than a year. The Ministry controls all the mills. The flour produced—we call it war-grade flour—is about 50 per cent wheat (not milled white, but milled like Graham flour), and 50 per cent other grains—corn, barley, rye, rice, and bean flour. And this year we are milling potato flour and adding it. This flour our bakers are allowed to make into two shapes of loaves only—no fancy breads are allowed—and no bread may be sold that is not twelve hours old. I do not need to tell you that this is a great economy. It cuts more economically, and it is not nearly so nice, so people eat much less of it!

"If you have a meal in an English hotel, or restaurant, or teashop, you can have two ounces of bread, and no more. We have organized in London and in our big cities a number of public kitchens at which meals are cooked and sold to thousands of women every day. They come to these kitchens bringing jugs and plates and take away the food to their homes. From one thousand to four thousand meals are sold from each kitchen every day."

Every-Member Canvass in the Philippines.

E. K. HIGDON.

You will be pleased to hear of the success of the Every-Member Canvass which we have just completed here in Vigan. We prepared carefully for it for a month. The plan was outlined before the officials of the church upon two occasions, and they voted to use it. Twenty men were selected and trained for the canvassing. We had six meetings with them, in which we took up all the objections that they could present and answered them. We also had the object lessons in canvassing which have proved so helpful in this work in the States. One canvasser would explain the budget to another; a third would take his New Testament and talk to a fourth about the Bible teachings in regard to giving, reading the passages as he went along; still another would tell of the great needs for money in other mission lands, and the heavy drafts that are now being made upon the people in America and Europe for the war, and he would explain that every cent that the Filipinos can give to carry on their own work makes it possible for more money to go to needy folks. If the other canvassers thought the arguments were unsound, they would say so; and the Filipinos certainly enjoy their "say so."

Sermons on different phases of giving were preached on four successive Sunday mornings. The third Sunday I preached on "Tithing," and at the close of the sermon gave an invitation for all who wished to accept that as their life principle of giving. Sixteen of the members lined up with Miss Adamson, Mrs. Higdon, and myself. It was a sight to bring tears to your eyes and to make you try to swallow your "Adam's apple." I believe this will prove to be an epoch-making event in the history of our churches in the Islands, for a number of those who

have become tithers are high-school students, and within fifteen or twenty years they will be the leading professional and business men in their provinces. They will have money and they will know how to use it.

During the week before the canvass a letter explaining the plan was sent into every home where we have members. At the close of the sermon Sunday morning, March 17th, the canvassers were called to the front of the church, where they united in a prayer for wisdom, and tact, and courage, for their afternoon's work. Then they all came home with us for dinner and further discussion and a final prayer. The men were so eager to get out that they did not all wait until the time was set to begin, but started off an hour early. They had about 110 people to visit, so it was no small task they had ahead of them. They were a tired but a mighty happy group when they returned, a team at a time, to make their reports. About six o'clock the last couple reported, and the grand total pledged was P567.94. You can imagine their joy when I tell you that the entire amount raised last year was P49.13. We had a thanksgiving service that night, and every canvasser reported his experience of the afternoon. They were enthusiastic over the results. Since then several pledge cards have come in, and a few who were not at home have been visited, so that the total is now about P625. We had planned a budget of P350, including in it only half of the salary of the evangelist for next year, but our faith was too small. The amount raised will pay his entire salary and then have some to spare. All the members of the church except eight made pledges and five of those eight have not yet been visited. We expect to see them as soon as they return from trips they are taking, or as soon as we can find them at home. The envelops appeal to the people; they like to use them. Last Sunday we had a collection-basket well filled with them and only two cents of loose offering. We plan to put on an Every-Member Canvass in every church in our two provinces within the next two or three months.

Vigan.

Impressions of a New Missionary.

A FILIPINO FEAST DAY.

EDITH EBERLE.

It was a busy morning at the mission house, a mixture of Ilocono study, of preparing speeches, of completing neglected tasks, and of hurried preparations for travel. The "inmates" of the Laoag Mission Home were scheduled to leave early the following morning for a several days' trip of evangelistic work and local Conventions, and so many things were waiting to be done. Into the midst of all this came the invitation to take dinner in one of the Laoag Christian homes, the occasion being a christening and dedicatory service for a baby—a feast day. So the work was dropped, and the missionaries went to the home, climbed the bamboo ladder, and entered into a typical Filipino house with bamboo floor and walls. When the last of the many guests had arrived, all were seated at a long table and dinner was

served by the men of the family, according to custom. And such a dinner! After a delicious soup came, of course, the heaped-up plates of rice, with chicken, wild duck, wild pigeons, roast pork, fried fish, broiled fish, and bananas. After the guests had eaten, the family ate their dinner, sitting on the kitchen floor. Then the god-father was chosen, a regular preaching service was conducted, followed by the advice of the god-father to the parents and the prayer for the little one as he was held in the god-father's arms. Fortunately, the child seemed to feel the importance of the occasion and conducted himself with propriety. Dishes of boiled peanuts were then served—the Filipino stoves do not have ovens—and when the missionaries, mindful of the waiting tasks, rose to go they found that they must again sit down at the table and partake of a Filipino delicacy, rice covered with grated cocoanut and eaten with the native cane sugar. This was Filipino hospitality and typical festivity—and an opportunity to "preach the Word."

The Filipino has many festival days, one of the favorites being the Thanksgiving or Harvest Feast, held when the rice is harvested and participated in by all those living in one village or "barrio." To one of these the missionaries were invited. The barrio, situated some distance back from the main road in a quiet, secluded valley, seemed far from the bustle and rush of modern civilization. The long line of bamboo houses are nestled in a grove of banana trees. To one side stretches the rice fields with the harvested grain; on beyond the rugged mountains were outlined against the sky, the clouds resting on their summits, and over all the deep blue tropic sky.

Every effort had been made for our comfort. Chairs had been procured, and a low table, raised to a convenient height by means of bamboo poles, the table being changed to the opposite side of the house as the sun changed, even though considerable labor was necessary in digging holes deep enough to hold the bamboos firm. The large crowd listened attentively while the service was being conducted under an improvised roof shaded with great banana leaves. And five speeches were not too many to try their patience. After the service, literature was sold and given away, the people crowding around to get leaflets and calendars in Ilocano, one old man bringing his money in a long pouch or belt, a very safe bank no doubt.

Teachers in the San Pablo Sunday-school, Philippines. S. Z. Rivera is the minister. The church is less than two years old.

Curiosity led us to peep into the kitchen where the men cooks were busy at their tasks. The carabao, not entirely skinned, lay on the ground, and they were cutting the meat off in little pieces—not an appetizing sight—and cooking it in large shallow kettles with a dark broth. Around the corner the rice was being cooked in a large bowl-shaped kettle, whose circumference was equal to a large washtub. The rice was stirred and "dished up" with a large shovel. The people stood around a long table and ate, using neither knives nor forks, but making balls of rice with their fingers, using as centers small pieces of the meat,

which they took from a common dish with their fingers.

After seeing the kitchen, we were glad that our dinner was being prepared separately, and we were served to a very appetizing meal. The big, awkward carabao does not look very alluring as a food, but eating the flesh and even drinking the milk is found to be not so trying an ordeal. The people were so friendly and hospitable, so glad to have us with them, that we felt anew our joy in that our lot has been cast in such pleasant places, and thankful that we can serve our Master in this portion of His vineyard.

Have We Robbed God?

LAURA DE LANY GARST.

In a strong sermon (he could preach no other kind) in Indianapolis recently, President Paul spoke to the text "Repent ye, for the kingdom of God is at hand"—"Turn! Change your minds." The very striking thought was brought out that the word "crisis" is from a root-word originally meaning "judgment." How often this word "crisis" is heard these tragic days! "A crisis" in the church; a "crisis" in the nation; a "crisis" in the world. The "judgment" interpretation sets one thinking. It occurs to me that study of the tithe brings a realization that we have overlooked a very vital phase of the teaching of the Book. Is not the omission of particular mention of the tithe in the New Testament due to the fact that "everybody was doing it?" They were all paying their religious tax like self-respecting citizens, or, in so far as this was omitted, they were open to criticism. The exhortation to "lay aside as God hath prospered" was a reminding of gifts that should be forthcoming according to ability.

The tithe is only giving to God his own. When the Men and Millions Movement set the pace of the "Emergency Drive," every one caught a frightened breath. I was sufficiently curious to see how this would bring up our delinquent accounts with the Lord to do some figuring. Perhaps the results will interest others. I was working in Indiana. The 1918 Year Book gives Indiana a total Disciple estimate of 138,360. Many consider this very conservative. I estimated the annual income at $200 a member, which is ridiculously low. This gives $27,672,000, the tithe of which is $2,767,200. According to the admirable suggestion of R. A. Long, "As much for others as for ourselves," we should divide this sum equally, giving $1,383,600 to local and the same to the world phases of church work. We find $577,517.48 went from Indiana for local work in 1917, leaving a deficit of $806,082.52. For the general world-work, $79,343.27 went from Indiana, an average of 57 cents a member. Subtracting this, plus $250,000 asked of Indiana for the War Emergency Drive, we find the appalling balance still due the Lord Jehovah to be $1,054,256.73. This, with the deficit sighted above, gives an ugly total of "*delinquent taxes*" for Indiana alone of $1,860,339.25. Even granting that all the tithe need not go exclusively to the church but to Christian work in general, is it not perfectly evident that we are disreputable citizens in the kingdom of God? Should those who, by their gross delinquencies, help to roll up these embarrassing reports be considered citizens at all?

Were it possible to estimate through the Christian era since tithing went out of fashion the amount the church universal has robbed the kingdom, the result would be almost as astounding

as the enormous war debts of some of our smitten lands.

I have been working in New York State also, and find the following figures: Membership, 11,969; annual income on same absurdly low basis, $2,393,800; tithe, $239,380. One-half of same, $119,690, less amount used locally, or $76,371.13, brings a deficit of $43,318.87. Subtracting amount for all missions, $19,262.52, we find a deficit of $100,427.48. Gallant New York has set $75,000 as her Emergency apportionment, which will leave still due, for the one year on the tithing basis, $68,746.35.

If we were to say that so much is given to Christian work beside that which goes through the church, would that anywhere near exonerate us. For remember, the tithe is only the religious tax that *belongs already to God. Gifts* come separate and apart, and we have only been estimating the tithe, and that, too, on an unusually low basis, that it might be the more convincing.

The situation reminds me of a story told by a social-service worker of New York City. The big-hearted woman was doing boys' work, and became deeply interested in the street gamin type. A little pick-pocket told her the following story: "One night we picked an old guy's pocket and got ten dollars. After while we heard him tell what an awful thing had happened to him; how his daughter was very sick and he needed the money so. We felt sort o' sorry, and we slipped the money back into his pocket. Later that very same night we got a fellow for *one hundred dollars! I tell you it pays to be honest!*"

The reader can make his own application. But really, can one keep back the tears as he reads the last two chapters of Malachi? Can we not once more hear the pleading word, "O Jerusalem, Jerusalem, how often . . . and *ye would not!*"

Is not the way plain back to God's plan? Wouldn't it be great to go to church with our heads held high, feeling that we were respectable citizens? And a few would not have to work themselves ill. We could all rejoice in the Lord alway, and all the earth would be full of his glory.

Figures put on a blackboard before your congregation in this way are illuminating and convincing. One reason that our Methodist brethren feel bold to go out for $16,000,000 a year for five years—a grand total of $80,000,000 is—they are planning to push the education of their people on the tithe. God's way is always the best way.

140 *Claremont Ave., New York City.*

Winning the Love of the Chinese.

THE TRIUMPH OF A YOUNG MISSIONARY.

MRS. EVA R. BAIRD.

To-day I witnessed a triumph—I can find no other words for it—and in my mind I liken it to the triumphs of ancient days. Not a general returning from his conquests, but a missionary girl, was the recipient of the honor. I think she could not quite stand it that I should write her name here, and for her sake I would not write this at all. But for the Christian college girl in America who has not quite decided on her life-work, I want to tell about this red-letter day in our mission station.

She came to us a little more than four years ago, after a brilliant university course and one year's study of the Chinese language. We gave her a reception in the very room where to-day we said our farewells. It seems

but yesterday. I can see her now as she stood to make her response to the speeches of welcome. New missionaries do not usually make responses, or if they do it is through an interpreter. But this new missionary, out of her one-year vocabulary had learned by heart a little speech with which to greet the Chinese friends. And that start was typical—she has always been ready for the emergency.

Through circumstances beyond our control she was compelled to live alone her first two years with us. The difficulties of her work seemed insurmountable to one of her limited experience in Chinese life. "But God doesn't give you things that are too hard," she said all that first year, and because this was the place of His appointment for her, she knew it could not be too hard. So she fought her way through days and nights of loneliness, through hours of Chinese study, and the endless problems of a girls' school in China and work among Chinese women.

To-day represented her reward. With firecrackers and Chinese music, with red decorations and with gifts, we said our farewells. I have seen larger demonstrations of this sort, but never a more sincere one. O those gifts!—a rosary from a Buddhist devotee, a pair of bridal slippers treasured half a century by a faithful widow, bits of needle work, and elaborate scrolls, from rich and poor, from pupils, from Christians, from heathen. And the love behind them all is something I cannot tell.

The program was brief. We sang "He Leadeth Me," thinking some of how wonderfully He had led her. One of the schoolgirls spoke. They must have chosen by intuition the one she loved best—a girl with wonderful brain and powers consecrated all to her Savior. I should count four years well spent to have guided that one girl these last four. Overcoming the opposition of a heathen home, she is one of the few baptized Christian girls we have. Back of her stood our whole girls' school, which our missionary girl has faithfully and efficiently organized, the only high school for girls in a district of a million people. Then the pastor of our church spoke briefly of her influence in the church and community. I wondered if she could have counted as much anywhere in America. The voices of the schoolgirls almost broke as they sang their farewell song,

Five hundred idols and worshipers, outside South Gate, Nankin, China.

and the glow in all our hearts was half sorrow that she was leaving us, and half joy for the things God had done through her.

Perhaps the beautiful motto from the high-school girls, black velvet lettering on a red silk ground, epitomizing their thought for her, best expresses what I am trying to say. It is hard to translate Chinese thought to our western mind, but this was what these girls had chosen as the expression of their appreciation of the teacher they adore: "The spring breezes blow from the deep ocean." To the girl who is deciding for missionary service, I would say that is what we need, the gladness and winsomeness of spring, finding its source in a depth and strength of character that is to be compared to the grandeur of the sea.

Non-Christian Camouflage in Japan.

FRED E. HAGIN.

"Camouflage," a military term in frequent use, is simply an age-old resort to deceit. Hannibal tied torches to the horns of cattle and drove them over a mountain path successfully, and made the enemy think that a great troop of soldiers was marching for an attack. It is a common thing in the present war to disguise a battery with green boughs, and for a ship or airplane to hide within the smoke of its own making.

While we look upon "camouflage" as a military term, the truth is that it has been a resort of religionists for ages past. Elymas was full of guile, and Simon so amazed the Samaritans that he was taken as a great power of God. Even in the church Jude speaks of "hidden rocks," and Peter of others "reveling in their own deceivings."

And so it is no wonder the idolatrous faiths of Japan have resorted to camouflage; but it really is a marvel that they are so successful, and that they are carrying it on over such a wide range and with such consummate skill.

We would not be so unjust as to intimate that all they do in their imitation of things Christian is camouflage. For example, I know it is a common thing for university teams to send out a spy who will size up the strong and weak points of a neighboring team against which they may have to compete. And so we can offer no criticism over the fact that for years past priests from Japan have been going to England and America for years of residence simply to take back reports of the status and workings of Christianity. The investigation they are making is a compliment to us Christians and commendable in them, because the Buddhists of Japan in particular are feeling the power and influence of Christianity, and it is just common sense on their part to beat us with our own methods, if they can.

And so when they organize Buddhist theological schools, Sunday-schools, Young Men's Buddhist Associations, kindergartens, and use the modern hearse in their burials, and institute a ceremony resembling our own wedding ceremony, all we can say is that they are clever, worldly-wise, and progressive.

But alas, some of the work of these priests does not stop with legitimate imitation. I have heard of one who read large sections of the Sermon on the Mount and gave Buddha the

credit of being its author. In some cases our Sunday-school cards are bought and given out at Buddhist Sunday-schools. Many of our Christian songs, tunes as well as words, have been appropriated, and so a child who sings "Buddha loves me, this I know," is very apt to think that the Sunday-school conducted by the priest is in no wise different from that conducted by the Christian teacher. We know from first-hand knowledge that some of the people in Japan are led by their priests to believe that there is practically no difference between Buddhism and Christianity.

A Japanese writer said recently, "Do you know the way the people are talking now in Tokyo and this vicinity about Christianity? Do you understand why it is harder than usual to get "a man in the street" to listen to the gospel message? It is because more than ever the idea is abroad that Christianity and Buddhism are not very unlike and that one is as good as the other."

Regular preaching by the priests is a new thing, and house-to-house calling, also; but they are carrying on both very industriously. At Katsura we led a meeting in a theater one night, and then for three successive nights the Buddhists followed us. At Chiba, during a provincial exhibition, we carried on daily preaching and about two blocks away the Buddhists did the same.

Some of the new Buddhist halls are built exactly like a church building, and one modernized seat of Buddhism has done away with idols, beads, and robes entirely. When I came home on the *Nippon Maru* the ship's crew gave an entertainment. A priest was on hand to open with a half-hour speech. He was dressed in a modern Prince Albert and looked quite up to date. The Christian Japanese on the ship appealed to the captain, and thus, by their invitation, I followed the priest with a half-hour address in Japanese.

In conclusion, let us remember that idolatry in Japan is not dead. It is intelligently and aggressively active—sending priests to China, and just recently they have raised money to build a Buddhist temple in India where Buddha was born.

Let us remember that there is a growing tendency to ignore beliefs and a movement to rally all religions, Christianity as well, around the catchy

Sunday-school picnic, Sendai, Japan. Miss Asbury, our missionary in the center.

phrase "Fatherhood of God and brotherhood of man." This leaves out Christ, the prophets, and the inspired words of His holy apostles. Within the last year I met a priest who speaks English perfectly and has traveled all over the United States, and he suggested that we shake hands, come together, and unite on the above phrase as a creed sufficient and fundamental.

Let us remember that the missionaries took along with their teaching and preaching the orphanage, the hospital, the nursery, the rescue home, etc. We taught the idolater how to do these benevolent things. Therefore the Japanese Government rules that all Christians and idolatrous bodies report yearly about their benevolent works, there being fourteen standard phases. The Buddhists are up and doing in all of these. But we, the Disciples of Christ, for years have done nothing in this line, and hence have reported nothing. Kind reader, if the Buddhist cares for the sick, houses the friendless, and feeds the orphan, and, at the same time, we continue as a people to do nothing of this sort; if we throw stones at them, let them be small ones; and if we charge these priests with camouflage, let us seriously ponder the fact that we have never in all our thirty-four years of history given a single benevolent institution to Japan.

The Songs of Israel a Preparation for Missions

PROF. G. A. PECKHAM, PH.D.

The Old Testament singers laid the foundation for the kingdom of Christ and made preparation for the world's salvation, which is the one great work of the church. Sacred song was born in heaven, and has ever been rich in blessings for humanity.

"God sent his singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men,
And bring them back to heaven again."

The Bible religion is preeminently a missionary religion. The great theme of its inspired and inspiring songs is, "Jehovah reigneth and his salvation is to go unto the ends of the earth." In them heaven's cause is that of humanity. The singers have passed on, but their songs are still with us in the church in all her missionary endeavor—a mighty force for the salvation of men. Song is the language of faith, hope, and victory. Atheism never sings. Heaven-born melodies banish evil and inspire to goodness. It is little wonder, then, that the part of the Old Testament into which God has breathed his spirit in fullest measure is poetry, the thoughts of heaven set to music.

PROF. G. A. PECKHAM, Ph.D.
Hiram College.

In the songs of Israel the kingdom of Jehovah is central. A few characteristic passages will make clear their

spirit: "Thou art the confidence of all the ends of the earth." "All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name." In these sublime lyrics of the Old Testament the goal of history is the rule of Jehovah and his Anointed: "Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possessions;" "For the kingdom is Jehovah's; and he is the ruler over the nations." Here the dominant note of Hebrew poetry is sounded. In perfect harmony with it, Jesus says: "All authority hath been given to me in heaven and on earth. Go ye, therefore, and make disciples of all nations."

While the prevailing thought is victory, the singers never forget the struggle that must precede it. The song of Deborah, one of the oldest in the Bible, puts emphasis upon three thoughts that have done much to prepare the world for missions, and which must be cherished by every missionary church; and no other can be called a church of Christ. This old battle hymn may be richer in content for the Christian than for the ancient Hebrew; but for both alike it means devotion to the cause of Jehovah. So the first great thought that never loses its power in the church of the living God, is:

I. Sacrifice.—"Then sang Deborah and Barak the son of Abinoam on that day, saying, 'Because the people offered themselves willingly, bless ye Jehovah.'" Sacrifice is one of God's first laws. The common saying, "No pains no gains," states an eternal principle. The testimony of history is that sacrifice is the price of liberty and all human progress. The sacrificial death of Jesus brings light and life into the world. Moses, with an eye of faith, seeing Him who is invisible, gave up the kingdom of Egypt with its pleasures of sin, and suffered affliction, that he might become God's missionary to a nation in bondage. Paul, the learned Jewish rabbi, who might have held the presidency of the Sanhedrin, the greatest honor in the gift of his nation, heard the call of Jesus to serve the Gentiles, and not only took up his cross, but gloried in it. In the spirit of this old song, we may say, "Bless Jehovah for the people who offer themselves willingly." They make possible the kingdom of God among men, and are the true benefactors of humanity, whom coming generations delight to honor. The Pharaohs and their glory have passed away; the world cares little for the greatest rabbis of the first century, but Moses and Paul, who chose rather to serve than rule, are commanding figures in our Christian civilization, ideals worthy of every man's imitation. Because they identified themselves with the cause of God through sacrifice, they have been rewarded with everlasting life, and great is their honor among men, while their record ever remains an inspiration to noble endeavor.

A little further on in our song of triumph we hear what at first seems to be a discord, but is in reality a short strain written in the minor key to make pertinent a warning. This brings us to another great thought common to the songs of Israel and the teaching of Jesus:

II. Judgment upon Failure to Heed the Call of Opportunity.—

"Curse ye Meroz, said the angel of Jehovah,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of Jehovah,
The help of Jehovah against the mighty."

All that we know of this little clan or hamlet of Israel is told in one verse of song. It was considered a part of the nation. In all probability regular

in its attendance at the annual gatherings and sacrificial meals, it participated in the festivities around the altar. It was, no doubt, loud in its professions of loyalty when nothing but words and ceremonies were demanded. Its members may have been "sound in the faith," faultless in every point of doctrine; but when a crisis arose in the affairs of the people of God, they refused to obey marching orders, and the curse of Jehovah rests upon them.

This is no arbitrary decree of an unfeeling judge, but the statement of a law universal in its application. The non-missionary church failing to serve the ends for which it was created is doomed to death. It cannot escape heaven's self-executing laws. When the vitalizing power of the gospel no longer works in and through a church for the conversion of the heathen and the salvation of men, it may know that it is cursed of heaven because it came not to the help of Jehovah against the mighty.

Meroz appears to have been small, and its resources would of necessity be limited, but that was not the reason for its condemnation. Selfishness so contracted the horizon of its inhabitants that they were unable to see anything beyond the immediate present of their own little clan. Refusing the necessary sacrifice and struggle in battle, they were denied a vision of the future victory and participation in it. They, like many today, neglected their opportunities. Nevertheless, the cause of Jehovah prospered without their help and a great salvation came to Israel that day. Meroz, however, had no part in it, but with heaven's curse resting upon it, its only office in history is to serve as a fearful warning to all who would have no part in making the kingdom of Christ universal.

Finally these grand songs always keep to the front.

III. The Glorious Triumph of the Kingdom of God.—"But let them that love Him be as the sun when he goeth forth in his might." But in Hebrew prayer and statement are often identical in form, and we may well render, "But they that love Jehovah shall be as the sun." These men of God with unbounded faith sometimes expressed the earnest petitions of their hearts in confident declaration—such trust had they in Jehovah's power and righteousness. When the church becomes thoroughly missionary so that it can pray in the spirit of the Master, its

Patient with ulcer in University Hospital, Nankin. One of China's "sores," so common everywhere.

members seeing with an eye of faith, may boldly say, "The kingdoms of the world are become the kingdoms of our Lord and his Christ: and he shall reign for ever and ever." For them, as for the Hebrew prophet and singer, statement and petition run together.

The songs of Israel have gone through the ages calling men from darkness into light and preparing the world for the coming of Him whose words are life eternal. In ancient story it is told of Orpheus that, when passing the isle of the Sirens whose seductive songs lured men to their destruction, he drew from his lyre such ravishing strains that he overpowered the voices of the tempters and saved his companions. This little bit of mythology gives a beautiful illustration of God's method in winning men from sin. The longings of the human heart sometimes expressed in myth or legend find their true answer in the gospel; for God sent Jesus into the world not only to point the way to a sinless immortality, but also to give us inspirations through which we may attain it.

Let the heathen hear the Savior's voice, that they may look up to God and receive salvation. Hasten the day when humanity redeemed may joyfully sing with one spirit from the songs of Israel:

"O sing unto Jehovah a new song;
For he hath done marvelous things.
Jehovah hath made known his salvation:
All the ends of the earth have seen the salvation of our God.
He will judge the world with righteousness,
And the peoples with equity."

The Diversified Work of a Foreign Missionary

GEO. W. BROWN.

A New Worker Has Hands Full.

Probably no one in all the world has all the chances to grow and develop, to engage in many kinds of activity that a missionary has. The same missionary at different times has to engage in such widely separated occupations as teaching a theological seminary and erecting a building; preaching in the crowded bazaar and erecting a new printing press; now settling a quarrel between a man and his wife, and now attending some great council or conference where the big things of missions are being discussed and decided. The missionary of to-day has abundant work and hard work; he develops along all lines, with perhaps a single exception: he does not have time, usually, to become a great scholar. The earlier missionaries had to be pioneers. They, too, had hard work in abundance, but they did have opportunity for the contact which makes scholarship. To-day it is only one in a thousand who is able to attain this standing, so pressed are all by the ever-growing demands of the church and the Christian community.

True, one does not have all these varied experiences and responsibilities in his very first year. He begins by studying the language. As soon as he is able to use this he begins teaching in Sunday-school classes or in day schools, goes to the bazaar to preach, joins in the Christian Endeavor service, and soon preaches to the Christian congregation. He is put in charge of a school, an orphanage, an

evangelistic district, or some other mission responsibility is thrust upon him. He is put on committees, and may become the secretary for the mission. And as his experience grows he begins to take part in the larger circle of mission activities, in those movements which are co-operative, and made more successful because in them the missions assist each other, and combinedly do more and better work than any mission could do alone.

Such, at least, was my own experience. Every year brought its own new tasks and responsibilities, and the burden was an ever-growing one. For, though some of the older duties might be dropped to enable one to do the new one better, the usual experience was that most of the old ones had to be carried too. And then, one is so attached to some of his tasks, especially those in which he has been since their origin, that he hates to leave them to some one else. But when he comes home they all have to be dropped.

Work on the Station.

And so, at the time of my return from India various things had to be handed over to others. It has been suggested to me that I indicate some of these things, in order that one may have a picture of the activities of a missionary. First, there is one's station work. Here I always placed the Bible College work first of all. I had been connected with this since its establishment in 1902. Many young men and young women had gone forth from it trained for service, and there were a number in preparation when I turned the responsibility of principalship over to my successor.

Next to the Bible College, the mission press stood in my esteem. I had hired the first two boys and the tiny hand-press with which its work was begun in 1904, so that we begin work with the new year. Now it has a large building, a growing plant, and over twenty-five workmen. In giving up the press, the editorship of the *Christian Sahayak* also had to be given up. This little weekly for over a dozen years had been circulating among the Hindi-speaking Christians and has accomplished a vast amount of good. Both it and the press as a whole promise to increase still further their usefulness as time goes on.

My work in our mission language school had to stop. It was an interesting thing to embark the new missionaries on their language or to

Public Square, Harda, India.

watch the progress of those who had already been initiated into its problems. And how eagerly one watches for the results of the examinations of those who have been his students!

Then the visits every Sunday to the town Sunday-schools, where the ragged urchins assembled, had to cease. And so had the pleasant Sunday morning hours spent in the church Sunday-school, where the Indian Christians gathered. How one misses the chatter of the Indian children and their hearty songs! One has to give up the preaching in Hindi, too—the preaching which once seemed so difficult, but which afterward was a pleasure. And when the farewell time comes, and the caretaker of the cemetery comes in to bid one Godspeed, then he remembers that he has been acting as superintendent of the Indian Christian cemetery for the combined native Christian community. And as the position of station treasurer is also abandoned, he reflects that on another pay day some other must pay out the salaries and settle the mission's bills in the station.

But there is a larger matter in the way of treasurership to be given over. A new person has to take charge of the office where all the mission books for all the stations are kept, and the bank books and accounts for all the mission funds have to be audited and passed on to the successor. One feels comfortable when the auditor says he can find no mistakes and that everything balances. And will one's voice be missed from the advisory committee of the mission when he is in the homeland? Perhaps, and yet there is always a competent successor ready to take up the duties which others leave behind. And then one has to hand over files and documents and plans and suggestions for the progress of the work directed by the various mission committees of which he has been chairman: the educational committee, the property committee, and the all-important co-workers' committee, which has to do with the welfare of all the Indian workers connected with the mission. As for the three or four other committees of which one has been a member, but not chairman, he does not feel the same responsibility in regard to them.

Co-operative Duties.

Then there are things in connection with co-operative work which one has been doing. The secretaryship of the Joint Language Examining Board has taken much time providing, as it did, for the examination of a hundred and twenty-five or a hundred and fifty missionaries annually in Hindi and Urdu. Examiners to be chosen, candidates to be enrolled and directed, accounts to be kept, examination centers to be arranged, correspondence to be attended to. Being superintendent of the Hindi examinations also has taken up much time in the scrutinizing of question papers, the mailing of them to the candidates, the sorting and grading and numerous other things which the task involves.

Literary work has taken time, too. There was the membership on the Hindi Publication Committee of the North India Tract Society. Every month there would come a large bundle of manuscripts in Hindi to be gone over that one might pass judgment as to whether they ought to be published at the expense of the Tract Society; are the articles or books worthy; is the language good; are they right in tone? Even more important is the task of seeing the next edition of the Hindi Bible through the press, correcting errors which were left in the last edition, and making revisional changes which have been decided on in committee, and collat-

ing and weighing all suggestions for changes in the text when the edition is about to be put to press. And the chief editorship of the Hindi Bible Dictionary has to be given up, too. Some one of the others who are working on this badly needed book must assume the responsibility of directing it now.

Connection with the Christian Endeavor Union also has to be broken off. No longer will one attend the meetings of the National Executive Committee, nor serve as treasurer. Association with this union and its officers has revealed many things in regard to the mission situation in India. And along with the Christian Endeavor, the Sunday School Union, too, must be left behind: an office on its Central Committee has to be vacated.

Work For All India.

In regard to the Mid-India Council of Missions one feels a peculiar interest. This co-operative body officially represents all the missions at work among some twenty-five millions of people. To have been the main instrumentality in organizing this body, and its secretary since its foundation, a representative of one's mission on the council, a member of its executive committee, chairman of its committee on Christian literature, and a member on several of its other committees—this entitles one to feel a profound interest in its growth and accomplishments, and to hope and watch for its progress in the days to come. One wishes it Godspeed and hopes that it may more abundantly serve the kingdom of God and be a bond to unite all for that unity which was the subject of Christ's prayer.

And then there is the National Missionary Council, on which are gathered the great leaders in the work of missions in India. The Provincial Council has to be notified to appoint a successor as their representative on the National Council, one of their present representatives is going home. And the secretary of the council has to be notified to choose another member on the executive committee—the incumbent can serve no longer. National committees to have to be va-

HAPPY MISSIONARY CHILDREN.

Little Americans at Harda, India. Lovina Scott in front, Helen Drummond in the rear. The little girl in the center is the daughter of a visiting official. The Scotts and Drummonds are our missionaries at Harda.

cated: Work Among Young People, Devotional Topics for Young People's Societies and Sunday School Lessons, Christian Literature. For the time, at least, one has to give up the participation in the plans and the work of the council and all its committees. The demands they have imposed have been many, and the work abundant. Some things have been accomplished, but much remains to be done.

And so, when the missionary returns home, he comes with varied feelings. He is glad to get back to his native land and meet his friends and relatives, to imbibe anew the Western spirit. But he loves the tasks on which he has been laboring, and regrets the giving up of those problems which he has in hand but which are not yet solved. He knows that capable hands and capable heads remain in India, but he also knows how many are the tasks and how few are the workers. Pray ye therefore the Lord of the harvest, that he may send forth reapers into the harvest!

Evangelizing in the African Forest.

HERBERT SMITH.

It was two weeks since we had been in a village where we had evangelists. Yet every day we had walked some fifteen or sixteen miles. At every sleeping place we had been well received. Even when the chief did not know we were coming and the house had to be swept after our arrival, still we had been welcomed. Yet the fellowship in the house of a chief and the home of a Christian was very different. In most cases the chief had no interest in us except in the amount of the present he would get when we left. It was, therefore, with a great deal of pleasure that we thought of our stay at Iyembe.

It was a bright morning and after a walk of some six miles we began to reach stretches of cleared forest and we guessed that the village might be near at hand. Iyembe is like many other African villages, having just one street that stretches out as long as possible. It was while in this expectant mood, wondering what every bend the path would reveal, that I saw a flash of red at the next bend and heard the patter of little feet, and the next moment a little girl threw herself into my arms. She didn't doubt her welcome, and I am sure I did not doubt mine. She was the evangelist's daughter, and here she was more than a mile from her home, on the forest path to meet us. A child dressed in a red dress and a red handkerchief fashioned about her head was a gladdening sight. How she did talk on the way back! I guess from sunrise she had teased her mother to let her come and meet us. The chief was ready to offer his house to us, but we said that we would go on and stay with the evangelist. "He has no house for a white man to stay;" cried the chief. "Well, we will go and see," I said, and while the chief could have offered a much better house still he could not offer us the fellowship and the surrounding so necessary to our work which we enjoyed during the next two days.

An African welcome is always an enthusiastic affair. Besides the handshaking it consists of hymns of praise and prayer for safe conduct and arrival. Evangelists, Christians, and inquirers join in this. Women will be there to welcome you. In a heathen village it is seldom that a woman comes to greet you. Sometimes the chief's wife will speak, but more often

the only woman who comes near you are those who have eggs to sell. They attend the meetings very well and are always attracted by the pictures at night.

The pictures we were able to show at Iyembe were not very good. The machine was old, and part of it broken, but the three nights we showed the pictures of the life of Christ were great nights in that village. The crowd increased each night, and pictures that were shown twice and three times still had great drawing power.

There were inquirers in the village seeking baptism. People have come from Iyembe, a journey of five days, to Lotumbe, and have been baptized, but this was the first time that any one in the village had had the privilege of being baptized near their home. On Sunday morning they led us to a lake out into the depths of the forest itself. It was a forty minutes walk. We passed an elephant trap. A stranger would walk right into it and very probably be killed. It consists of a twelve-foot log fastened about fifteen feet from the ground. In the end of this log is a sharpened stick and in the end of that an arrow. It is scarcely noticed among the foliage of the trees. A piece of vine stretches across the path about five feet from the ground. A slight tug upon this vine will bring the log down with its deadly arrow stuck in the end. Seldom ever an elephant survives it. If struck in the head or along the back it is nearly certain death. Sometimes he lives for a day or so but the wound is always a deep one, and doubtless there is poison on the arrow to be double sure of the victim.

But we did not walk into the trap. The evangelist saw to that and pointed it out both coming and going. But the lake did not prove to be a very nice place for the service. It was full of sticks and fallen trees and the water very dirty as soon as we moved in it. Still it was a happy gathering. Eight went down into the waters of that lake because they had learned to love their Lord. It is a good many years since the Lord Jesus went down in the Jordan waters, and here for the first time people are beginning to hear about him and to follow him. How very slow we are in bringing such valuable news to this needy land.

Over this path which leads through Iyembe, Eldred passed as he went to his death in the cold, black waters of the Lokolo. At that time we had no evangelists in this village. The church at Lotumbe keeps stretching out its hand and sows the words of life in village after village. In due time the harvest comes, but we find the reapers of this hopeful field very few. Amid all the sending forth at this great time in which we live do not forget that the needs of Africa are always present.

Lotumbe.

COMING TO THE BIG MEETING.

A procession of jungle people coming to one of the Quarterly Conferences in Congo, Africa.

CHRISTIAN ENDEAVOR DEPARTMENT.

A GREAT GAIN.

During the month of April, one year ago, the Endeavorers sent us $828.29 for their missionary work. That report was splendid. Every one at home and abroad took courage. However, this year the Endeavorers broke the record for last year by sending $1,488.44. Think of that—a gain of $660.15 during a single month, in war times! We have as our watchword "Over $15,000 from the Endeavor Societies by September 30, 1918." This victory is in sight. The seven months of the current year show that we are $2,934.28 ahead of the corresponding months of the last missionary year. Will your Society take part? Will you help? Urge your Society to send its foreign missionary offering to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

ALL HAIL.

A big demonstration took place in New York City the other day when some of General Pershing's men came home from "over there." Why the enthusiasm? They had been in the battle. Many of them bore the scars of the struggle; they were veterans. They were not only present, they accomplished something. The newly-enlisted man deserves great honors, but the veterans should have the honors of honors.

In times past we have been announcing the names of the Societies as they first entered the Life-line ranks. We shall continue this recognition of worth and missionary interest. To-day we are appending a list and paying tribute to the faithful Societies that have been Life-line Societies at least one year and are continuing another year's support of their native evangelists.

Oakland (First), Cal.; Ocean Park or Venice (First), Cal.; Pasadena (First), Cal.; San Francisco (West Side), Cal.; Colorado Springs (First), Colo.; Colorado Springs (W. Pike's Peak), Colo.; Denver (Berkeley), Colo.; Denver (Englewood), Colo.; Washington (Columbia Heights), D. C.; Washington (Vermont Ave.), D. C.; Chicago (Englewood), Ill.; Chicago (South Side), Ill.; DuQuoin (Main St.), Ill.; Franklin, Ill.; Jacksonville (Central), Ill.; Pittsfield, Ill.; Roseville, Ill.; Fort Wayne (E. Creighton Ave.), Ind.; Fort Wayne (W. Creighton Ave.), Ind.; Fort Wayne (W. Jefferson Ave.), Ind.; Marion (First), Ind.; Cedar Rapids (First), Ia.; Cuba (Fredric), Ia.; Des Moines (Central), Ia.; Keokuk (First), Ia.; Madison (Brooklyn), Ia.; Shenandoah, Ia.; Goodland, Kans.; Kingman, Kans.; Liberal, Kans.; Reserve, Kans.; Troy, Kans.; Harrodsburg, Ky.; Lancaster, Ky.; Boston (St. James St.), Mass.; Detroit (E. Grand Blvd.), Mich.; Sault Ste. Marie, Mich.; Kimball, Minn.; Columbia (First), Mo.; Kansas City (Hyde Park), Mo.; St. Louis (Compton Heights), Mo.; Springfield (Central), Mo.; Broken Bow, Nebr.; York, Nebr.; East Orange (Park Ave.), N. J.; Ayden, N. C.; Akron (First), Ohio; Alliance, Ohio; Bedford, Ohio.; Bowling Green, Ohio; Cincinnati (Norwood), Ohio; Cleveland (Euclid Ave.), Ohio; Cleveland (Glenville), Ohio; Findlay (First), Ohio; Girard, Ohio; Hamilton (First), Ohio; Mansfield (First), Ohio; Oklahoma City (First), Okla.; Booster C. E. and Y. P. S. C. E., Portland (Kern Park), Ore.; Beaver Falls (First), Pa.; Monessen (First), Pa.; Union City (First), Tenn.; Gainesville (Dixon St.), Tex.; Longview, Tex.; Newport News (30th St.), Va.; Richmond (Fairmount), Va.; Roanoke (Church Ave.), Va.; Spokane (Central), Wash.; Spokane (Dean Ave.), Wash.; Huntington (Sixth Ave.), W. Va.

NO SIGNS OF LIFE.

How would you like to have such a sign tagged on you? There are individuals that bear such a reputation. No enthusiasm, no interest, no desire to progress, no hopes and no ambitions. It is a sad condition.

Christian Endeavor Societies show such symptoms occasionally. In such Societies there is "nothing doing." They are not exactly dead; they are acting the part. They maintain enough of an organization to prevent others starting a live Society, yet will not get out of the way of progress. In Societies manifesting no signs of life there are committees that do not meet, few socials, few wide-awake meetings. Every one goes around as in a trance; the breathing is difficult; the faces of the young people become longer and longer; every one feels that the Society is waging a losing fight; every one is willing to acknowledge that little good is being done.

Have you seen Societies like that? Then, help out. If your faith is robust, hold up to such Societies a vision of the world fields. Get them out of their self-centered existence. Show them how insignificant their worries are when compared to the real trials and afflictions of others. Speak that good word next Sunday, or write a letter to such a Society to-day. They suffer because they are led without vision. Help furnish the vision.

Do not let your Society be labeled "No Signs of Life." Unless we receive a word from some Societies that have not answered our letters, we must label those Societies in that manner. If your Society is alive, show signs of life by sending a remittance to-day for foreign missions.

AN EMERGENCY.

Will emergencies never cease? Perhaps you were saying that as you read the title to this short notice. It is useless to give reasons why the Endeavorers should help; it is needless to give the reasons that brought on the emergency. For the present we say it is here. Drugs and medicines are needed in China, India, and Africa. A letter will be directed to some one in your Society, telling more of this emergency. If it should not be received or is not read before the Society by June 30th, will you please write to this office immediately after that date and get a copy? If you have a Christian heart to help a real need, you will want to know these facts. Present facts to the young people and let them act.

SUMMER MISSIONARY CONFERENCES

Not only do the Missionary Education Movement Conferences furnish unusual opportunities for recreation physically, but they also furnish valuable educational advantages. If you want to make good Christian Endeavor talks on missions, bring your note-book and take down some fine quotations from missionaries and missionary secretaries. Fill your note-book with ideas for missionary meetings and socials. Learn how to conduct mission-study classes, and become a live-wire in missionary matters in your Society, Sunday-school, and church. Know a little more about missions than the other folks. Don't be content to follow. Lead in missionary matters. Young folks, you need something of this kind. The preachers should certainly be there. Why not put your minister on such a missionary tonic for ten days? He will come home refreshed and happy—a new man in Christ Jesus. The young people will be there; the preacher should.

WANTED: Thirty wide-awake Societies to enter the Life-line ranks immediately. Thirty Societies more will make 200. Will your Society be in the honored ranks? Will your Society help lead the Brotherhood in missionary giving? Will your Society support a native evangelist? Will your Society be able to find ten people who will give five cents a week, and five people who will give ten cents a week for foreign missions? Will your Society be able to collect these pledges promptly and send in $4.17 per month? Will your Society know that if you begin the support of a native evangelist this month, the full amount is not due until twelve months from date? Life-line Societies do not have to conform to the missionary year which ends September 30, 1918. Will your Society be among the thirty needed? Will you do your part to urge that your Society come to the front in missionary affairs?

New Missionary Service Flag is Very Popular.

The May number of THE MISSIONARY INTELLIGENCER carried an announcement of our newly designed Missionary Service Flag. It had scarcely been in the mails two days until letters of approval began to come in. It seems to have met a universal need in our churches and Sunday-schools.

The editor of one of our papers in Canada writes for the flag. The State librarian of Kansas asks for a sample, as he is making a collection of all kinds of Service Flags. The school at Bedford, Ohio, asks for seven stars for their flag, as that church has sent out seven people into home and foreign missionary service. A school in California writes for three stars, as they have sent out three ministers. The missionary superintendent of a Sunday-school in Missouri writes that they have sent out two missionaries.

The plan is to forward the white stars representing ministers and missionaries as soon as we are notified that the church is entitled to them. The white and gold seals will be forwarded as soon as the Children's Day offering is received. A number of schools have already written, saying they expect to have a gold seal which is given to all Sunday-schools exceeding their largest previous offering. The schools should remember that those which average $1 per member will be awarded a beautiful, hand made, silk Missionary Service Flag.

AMONG OUR MISSIONARIES.

About the Workers.

Mrs. Eva R. Baird, Luchowfu, China: "The Bible-women are coming to me twice a week for conference regarding our work, sermon preparation, and a class in Johnson's Personal Work. I much prefer the direct touch with heathen women to this training work, but must be controlled by the needs of the work and the limitations a small son puts upon me."

Dr. Palencia's report for the hospital at Vigan, P. I., gives the following: "Major operations, 11; minor operations, 14; in-patients, 41; visits in town, 11; visits out of town, 9; calls by visiting nurses, 230; institutional days, 280; laboratory examinations, 96; number of prescriptions, 1,288; number of towns visited by visiting nurses, 20; total persons treated, 1,950."

L. D. Oliphant, Akita, Japan: "There were three baptisms in the Akita church in the month. Two of these are a man and his sister from a neighboring town. They returned to open their home to Christian teaching and influence. The other is a young man who is eager for the light of his new-found faith to be felt and known by others."

W. R. Hunt, Nanking, China: "The church at Hsia Kwan is now in my charge, and we are planning great things. Fourteen bright boys were graduated, and a representative audience of the parents and members attended. Professor Li Hou Fu and Mr. Hunt are urging the erection of a church building, pastor's residence, and guest-room. Perhaps some steward of the Lord will help in this."

Frank V. Stipp, Laoag, P. I.: "We are going forward on the self-supporting plan. Practically every church in the province is paying ten per cent of the pastor's salary. This is only the beginning. We hope to add ten per cent more every year for ten years. The brethren are enthusiastic about it when once they understand it."

T. A. Young, Fukushima, Japan: "Our new Bible-school rooms are entirely too small, and we just must have a large room constructed for the children of the Primary Department. There are more than a hundred of these little ones crowded into two very small rooms; we could have two hundred if we had the space. A thousand or fifteen hundred dollars would build and equip this large room with everything we would need, and would be a wonderful help in advancing our work."

Mrs. Herbert Smith, Lotumbe, Africa: "In the month of November the average attendance in the children's Sunday-school was 107, and in the Junior Christian Endeavor, 127. The women's meetings were well attended. Forty-eight orange, mango, pear, and date palm and native olive fruit trees have been set out at the station and in the town; also 120 oil palms. One member of the church died from sleeping sickness and one from tuberculosis."

Frank E. Harnar, Harda, India: "In February I put the usual time on the study of Hindi. I taught my class regularly in the high school, as well as the Bible class at the hostel, in preparation for the evangelistic campaign and the high-school boys' English Sunday-school class. Twice I preached at the English church. I supervised the work of the three divisions of the boys' primary school, which was somewhat irregular, as the people were coming back to town after the plague was over."

Mrs. F. E. Harnar, Harda, India: "By the end of February the enrollment of the Girls' School was increased to fifty-six. Beginning with the first of March, the school will hold its sessions in the regular building. The plague has about died out, and the people are returning to their homes. On three of the four Sundays of the month I took charge of the babies at the India Sunday-school. I made one trip with Miss Thompson to some of the plague camps. I would like to go more often."

C. E. Benlehr, Damoh, India: "The Government granted our farm a certificate of merit at the Divisional Agricultural Show, held in Jubbulpore, in February. The reason was the success obtained on our farm in the development and transplanting of rice during the past two years. Our evangelist sold about 270 tracts and Gospels in the month. The number of calls for Gospels is rapidly increasing. We are trying to do our best to prepare our fields so that they may feed more of our community."

W. H. Edwards, Steamship *Oregon*, Africa: "There being no resident missionary at Monieka since the end of September, it has

been difficult to keep things going. The work continues as well as could be expected with the occasional superintendence from the *Oregon*. There is quite a revival of interest among the Monieka churches, as well as several of the larger district churches, and many backsliders are coming back. At Christmas we had a very interesting and profitable time, when district teachers and enquirers came in. Sixty-eight were baptized and fifteen were readmitted to the church. The offering for the quarter amounted to $130.34. We are hoping for great things in the near future. Seventy-two evangelists and teachers have been sent to thirty-six villages; ten of these have never been occupied. Monieka is an extensive field, and there must therefore be extensive sowing, as many more villages are calling for teachers."

Letters from the Field.

CHINA.

A RECEPTIVE CHINA.

(EXTRACTS FROM A LETTER FROM DR. ELLIOTT I. OSGOOD, LUCHOWFU, CHINA.)

At the Chinese New Year time I was asked to go to Nantungchow and give a series of sanitation and reform lectures. Chen Li-seng, pastor at the Nanking Drum-tower Church, and my old personal teacher, co-operated with me, giving a wonderful series of evangelistic addresses. My, how he has grown through the years since he came to me nineteen years ago to teach me the Chinese language! Now he is one of our strongest pastors. His address on "Sin" was a masterpiece. He spoke in such a way that not one intelligent person in the audience would have felt like saying he had not sinned. Yet Chen was wonderfully tactful in not offending any of them. He simply convinced them that they could not escape the fact of there being a huge pile of very literal sin piled up against their doors. Over thirty people, many of them people of excellent standing in Nantungchow, signed cards to enter Bible classes.

I started in on hygiene lectures, gradually worked around to reform, showing how acts become habits and habit becomes character. I also gave an address on educational reform, using the Gary schools as a model. (I have visited them while on furlough.) My last address was a gospel sermon, pure and simple; yet the crowd was larger than ever, and gave even more than usually good attention. Garrett said that with the exception of lantern exhibits, it was the largest attendance they have had in the church.

Garrett and Hagman are getting a strong hold on the better and more intelligent class of people. The head of the animal husbandry department of the agricultural school, a graduate of Cornell, has recently declared his intention to follow Christ, largely through Hagman's influence and personal work. Garrett has been teaching classes of students in the English Bible at their own schools. This has been done with the consent of Chang Chien, and by the request of the students. Of course their primary desire has been to improve their English, but the old antipathy to Christianity and the Bible is passing away among them.

You probably know that Sherwood Eddy is now in China, holding another series of evangelistic meetings. When meeting with the Chinese committee in Shanghai and discussing the topics and materials he proposed to use in these addresses, one of the Chinese remarked that he need not fear to preach the gospel pure and simple, for the educated men were far better informed on Christianity than many realized, and they were far more interested in hearing the gospel presentation than some thought. It all goes to show that China is ripe for hearing the Word, and we should seize the opportunity.

A student from Rangoon, India, planting a tree on Arbor Day at the University of Nankin, China.

JAPAN.

COMMENCEMENT AT TAKINOGAWA, TOKYO.

MARY F. LEDIARD.

For us in school work, March is the month of separations as it is the end of the school year. Each year the last weeks seem busier and the farewell meetings more numerous. Having so many different departments accounts for the number. To enumerate: the woman's auxiliary had a farewell meeting for the Bible School graduates on Wednesday evening. The church gave one for the same graduates as they were all Sunday-school teachers, on Thursday, and at the same time for Professor Watanabe, professor of Old Testament, who was leaving for Kyoto. The juniors' farewell for the seniors and the teachers, who were leaving because of the closing of the home economics department from lack of funds to "carry on," was on Friday afternoon. The foreign faculty gave farewell teas for the graduates and these teachers. The graduates entertained the faculty on Monday afternoon. All these came before the commencement exercises and so were not the final farewell at all.

The real ceremonies began with the kindergarten graduation on Saturday afternoon. Eleven children graduated and they certainly reflected great credit on their teachers. The many parents who were present seemed to be greatly delighted with the program. The Sunday before graduation is always the baccalaureate service, and the graduates of both the boys' and the girls' school attend. Dr. Asakawa, professor of Japanese History in Yale, gave the address and the girls sang the Hallelujah Chorus. Wednesday was the big day for the girls. The program was well carried out and we had the pleasure of having Miss Yasui, the dean of the new Union Christian College, make the address.

Twenty-two girls graduated. Five girls who graduated from the Bible School go into direct evangelistic work in the different stations; eight graduated from the high school, and of these five enter higher schools; nine graduated from the home economic department, beside the eight who entered other schools when that department closed.

On Thursday afternoon twenty-eight boys were graduated from the Middle School. Dr. Nitobe, professor in the Imperial University and president of the new Union Christian College, made the address.

Thursday and Friday were the days when we really had to say good-bye to the girls. It was like losing part of ourselves to see them go for they had been with us from one to seven years. But we hope that their lives during the years they have been here may have been made so strong in Christ that they will go out to wield a great and good influence in whatever place they may be.

TRAINING CHRISTIAN WOMEN FOR LEADERSHIP.

Graduates 1918 of the Margaret K. Long Girls' School, Tokyo, Japan. They graduate from the following departments: five from the Bible Department, eight from the High School, nine from the Domestic Science, and one from the Music Department.

The new year opened April 10, with 193 enrolled in the Middle School, 42 in the kindergarten, and 85 in the High School and Bible School, and the doors of the Home Economics building closed.

INDIA.

WORK AMONG THE VILLAGES.

JENNIE V. FLEMING.

I spent one week of the month in Barela and Pendridih, working with the Bible-women there and visiting the Christians. One week was spent in Pathariya with my Bible-women and in visiting the villages near. Ten days were spent in camp at Set Ganga, working among the Chungiha people.

The remainder of the time was spent in Mungeli. The Bible-women did their regular work and visited in all 258 homes, making an average of seven homes a day. In these homes twenty-six women are able to read. Altogether twenty-three villages were visited, and more than 1,500 people heard the Word. Forty-three tracts and Gospels were sold. Mr. Saum baptized a man and his wife and mother in Pathariya. The evangelist there says these people were won through the teaching of the Bible-women, who visited their homes regularly and taught them. In the few villages of the Chungiha people that I was able to visit, the people seem to be as friendly as they were last year. They do not appear to me to have gone back.

AFRICA.

ON TO NEW FIELDS WITH THE STEAMER *OREGON*.

W. H. EDWARDS.

These have been very busy months for us on the steamer, because of station sites having to be chosen on the Juapa River, as well as evangelists visited. It was arranged that Mr. Hensey accompany us there. Owing to the accident at Longa, in which the *Oregon* was sunk and afterwards floated, and our being responsible for Monieka work, we were one month later in making the scheduled Juapa trip, and it was November 6th ere we could leave Monieka for up river. We reached Boende the 8th, and were welcomed by our evangelists. Their reports were very favorable indeed. In our absence two white Catholic "peres" gave them a visit, and were discourteous enough to enter our new school and make five boys go with them to have medals tied around their necks. Our teacher was indignant, and immediately took them off. This was against the law and the priests sent the case to the judge. We shall welcome the opportunity to expose their methods. It is interesting to notice the Roman Catholic activity these days as we are forging ahead into new fields. The Boende people are receiving our teachers and teaching gladly. After a day at Boende we went on two days to Wema, where we spent several days examining the locality for possible sites, as it is the center of one of the largest populations in our district, and the best point from which to reach Upper Lomela. We met our Lomela evangelists, who came three days across a fine path. We also left two strong evangelists for Wema district. Our Lomela teachers from Kile, beyond Itoka State Post, are most enthusiastic about their work there, where their church and school work already goes on apace.

Our next stopping-place was two days' farther on, at Lufima, where the influence of our men has already altered the complexion of things in the district, although their difficulties are innumerable. We found the teachers well housed and a good church well under way. The Lufima people are amongst the most savage and unruly of Congo's peoples, and not one-tenth of them are paying tax to the State yet. But what a royal welcome they did give us, and we are much encouraged at the prospect there. The State and company agents speak well of our men and their work there. The Lufima villages are amongst the largest I have yet seen. When we were there we heard it rumored that cannibalism had been practiced two days before, after an intertribal fight. What need there is for gospel light here!

Belo, near Mondombe, was our next point, and how gladdened we were to hear the strains of our well-known hymn, "Funga besise," coming toward us as we neared the beach. In spite of the storm, Isoyela and his scholars of six months were there to welcome us. Olenga, the other teacher, had gone itinerating to Ikela. Needless to say the meetings of the teachers and our steamer men, not to mention ourselves, were cordial. We could only spend two days here ere we went on to Ikela. We placed two teachers at Intongo, near Yalusaka, between Mondombe and Ikela. There are many people here locally as well as in the district. Intongo is our farthest outpost, and is eleven days' steaming from Bolenge.

On our way down river, Mr. Hensey took charge of the steamer and enabled me to take several trips inland on the north bank between Boende and Wema, where the people are very numerous. We are placing teachers in this section also. We were very much pleased at the work of our teachers and the fine spirit and enthusiasm that they

showed. We were sorry to have to hasten around so, but we were scheduled for an advisory meeting at Longa, and so had to be there by December 3d, so as to meet the men waiting for us. We reached Bolenge by December 4th, and only stayed there two days, when we again went up river to Lotumbe with the Smiths, Hobgoods, and Mrs. Hensey for a visit. Then, with Mr. Smith, we went as far up as Wafemia on the Luilaka River, so as to give him a start on a big itineration. This trip in all took eleven days from Bolenge and back, to which place we returned December 18th. Again we could only be there for two days, when we had to hasten away up to Monieka, to which place we are now as I write on the way.

Bolenge.

Tired of Giving? You Don't Know What It Is To Be Tired!

From Cincinnati Commercial Tribune.